Order of Exercises

AT THE

DEDICATION

OF

All Souls' Church,

WASHINGTON, D. C.

AND AT THE

INSTALLATION

OF

Rev. Clay MacCauley

AS PASTOR,

ON

Tuesday and Wednesday Evenings, January 29, 30, 1878.

SERMONS

BY

HENRY W. BELLOWS, D. D., of New York,

AND

JOHN F. W. WARE, of Boston, Mass.

GIBSON BROTHERS, PRINTERS.

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BOND OF UNION

OF

ALL SOULS' CHURCH,

WASHINGTON, D. C.,

Adopted June 1, 1877.

Acknowledging ourselves to be disciples of Jesus Christ, we hereby declare that it is our purpose, in coming together as a Church, to study, and to endeavor to practise, the pure religion Christ taught and exemplified.

Order of Exercises

AT THE

Service of Dedication.

Organ Voluntary.

Anthem.

Introductory Service, - - Rev. R. R. Shippen.

Service Book, page 2.

Gloria.

DEDICATION OF THE CHURCH.

MINISTER AND PEOPLE.

To be read by the Minister. All standing.

Know ye that the Lord He is God. O magnify the Lord with me, and let us exalt His name together. Draw nigh to God and He will draw nigh to you.

To be read by Minister and People, alternating.

Unto Thee, O God, who art from everlasting to everlasting: who madest the heavens and the earth, and fillest them with Thy presence; unto Thee we lift up our souls.

Incline Thine ear unto us, O Lord, and hear; hear all our words.

Though the heaven of heavens cannot contain Thee, and much less any house human hands can build,

Though the world is full of Thy glory, and every place is hallowed where Thou art worshipped in spirit and in truth,

Yet here we have raised this temple that it may become established as, indeed, the house of God.

Here have we reared these walls that the Tabernacle of the Lord may be seen to be with men.

Following sentence to be read by Minister and People together.

And now to Thee, O Lord, our God, we humbly dedicate this house, the work of our hands.

Minister and People, alternating.

To Thee, O Lord, we dedicate this house, that in it we may, together, worship Thee who art Spirit in spirit and in truth.

Have regard to the offering of Thy servants, and answer us as we pray.

To Thee, O Lord, we dedicate this house, that in it we may learn to know Thee, the only true God, and Jesus Christ whom Thou hast sent.

Accept our offering, we pray, and grant unto us the knowledge we seek.

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We dedicate this house to Thee, in the faith of Him who taught us that Thou, infinite and eternal Spirit, art the Father of our spirits, and with the prayer that hereafter the spirit of Christ, we may be inspired to love Thee with all our heart and with all our mind and with all our strength, and to love our fellow-men as ourselves.

Accept our offering, O our Father, and grant unto us the petition of our hearts.

That here we may earnestly seek and freely welcome whatever sheds clearer light upon our faith and imparts fuller inspiration to our life; that here we may yield ourselves, without reservation, to whatever shall enable us to walk in perfect humility with our God, and to do justly and to love mercy in all our relations with our fellow-men: to Thee, our Father, in the faith and in hope of the life in us of the spirit of Jesus Christ, Thy well beloved Son, we dedicate this house.

As we ask may it be given unto us. As we seek may we find.

Blessed is the temple thus hallowed. We pray for prosperity and peace within its walls.

Peace to young and old that enter here. Peace to every soul abiding herein.

Minister and People together.

O Lord, establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it!

Hymn of Dedication.

By H. E. WOODBURY.

[*Tune: St. Frances, p. 659.*]

Great Source of Life and Light,
We humbly own Thy power,
And Thine infinite Love,
That gladdens every hour.

We feel Thy presence here,
Thy never ceasing care,—
And dedicate to Thee,
This temple, chaste and fair.

Oh, Father, deign to make
This house Thy dwelling-place,—
Pour on Thy people here
The treasures of Thy grace.

Be Thou their sure defence,
In sorrow's gloomy night,
And may they turn to Thee,
When all in life is bright.

Within these sacred walls,
May Peace and Love abound,
Here may the bread of Life,
By fainting souls be found.

To Thee be all the praise,
As in the days of yore,
And in the time to come,
All Glory evermore.

Prayer of Dedication. - - Rev. Rufus Ellis, D. D.

Te Deum.

Sermon. - - - - Rev. H. W. Bellows, D. D.

Prayer,

Rev. FIELDER ISRAEL.

Doxology.

Benediction.

THREE DISTINCTIVE PRINCIPLES OF LIBERAL CHRISTIANITY.

A DISCOURSE

BY

HENRY W. BELLOWS, D. D.,

Of New York City.

"Endeavoring to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all and in you all."—*Ephesians* iv, 3, 4, 5, 6.

The dedication of this beautiful house of prayer to the worship of God, through Jesus Christ, fills the heart of this old Society with joy, while it draws the peculiar sympathy of that branch of Christ's church in which it has so long been grafted. The Unitarian interpretation of the records of Christianity is no novelty in the Capital of the Nation. Here, for more than half a century, the voice of its scholars and preachers has gone forth, and has not returned wholly void. If the shining record of the men of influence, culture, and character; women of dignity, purity, and saintliness, who have witnessed their faith in its truth and power, and borne the cross of its reputed heresy—if this record could properly be read here and now, it would prove how great and good is the company, already translated, to which you belong; whose steps you follow, whose influence you perpetuate, whose memory you honor to-day. You are not beginning, but only continuing the good work, and under circumstances—outwardly, at least—of a far more favorable kind than theirs. The importance of your position as a missionary ground is now, after long endeavors on your part to make it felt, for the first time fully acknowledged and practically endorsed. By your own generous efforts you have elicited the support of the Unitarian Body in

America, and your liberality, sustained by theirs, has created and placed, free from debt, this commodious and sightly temple of our faith in the midst of the capital city—a worthy home of your religious preferences, a commanding watch-tower for Christian liberty, and a fortress of the faith you love.

In dedicating this house you dedicate it first of all to the worship of God and the teaching of the Gospel of Christ, without regard to special distinctions or peculiar opinions. There is one God, acknowledged, loved, and adored by Christians of all creeds and names. There is one Master, one Lord and Saviour, whose followers and disciples we all are. Romanists and Protestants, Trinitarians and Unitarians, orthodox and heterodox, with many special ends and methods, have a common object, promoted by common means. It is to make God's being, providence, holiness, and goodness known and trusted, and to establish His kingdom in the world on the corner-stone of Christ's life and death. We have, too, a common enemy! It is ignorance of God's character, and obduracy of heart and will, and consequent levity, folly, and sin. All the moral evil in the world, as Christians, we regard in common as opposed to God's kingdom, and Jesus Christ is for us all the Captain of a great, common army of souls enlisted under His cross to make steadfast and uncompromising battle with all unrighteousness of heart and life, and with every evil that hinders God's justice and mercy from prevailing in the world. We are, indeed, in many divisions, and badged in different styles, but we are leagued together under one Commander-in-Chief, and if not in conscious harmony or in full agreement in plans, we gladly acknowledge one end—the glory of God in the moral salvation of humanity. Deny, as some may in moments of sectarian or partisan zeal, the bond that unites all Christians; assert, as they sometimes will, exclusive claims to the favor of our Holy Master; expend strength in combatting each others' positions, instead of directing it against the common enemy, which is sin, ignorance of God's law, and inhumanity towards our race, there is an ever-increasing sense of the essential unity of the faith, and it is a beautiful sign of the growth of Christian charity that more and more disciples of different names are coming to feel and acknowledge that what is common in their faith and purposes is far more significant than what is peculiar or diverse. The heat of theological controversy has much abated. Sectarian animosities are

rapidly declining. Denominational ambitions have yielded to the feeling that neither in education nor philanthropy nor politics ought they to have any commanding place. The alliances of churches are becoming wider and wider in their scope. Creeds are interpreted for that substance of doctrine which underlies them all. The ministers of various sects are often changing places, and passing with little challenge from one to another, while there begins to be almost an emulation in the breadth and openness of Christian fellowship.

This church, then, is first and chiefly dedicated to our common Christianity. It has the general purpose of all Christian churches, to renew the image of God in human souls; to present the life and death of Jesus Christ, his precepts and promises, as the chief means of this renewal. No special interpretation of the Gospel will here be suffered to weaken the sense of sin; the need of true regeneration, the beauty of holiness, and the necessity of self-consecration, by the aid of God's Spirit, to the service of humanity and the honor and glory of God. The aim of this church will be to form a family of worshippers who are instructed in righteousness, and won by faithful and earnest preaching to the service of God and the imitation of Jesus. And this preaching will not be mainly controversial or peculiar, but must rely chiefly upon setting forth the eternal arguments for duty, for repentance, for aspiration, which, under many now discarded and declining forms, have animated and characterized Christianity from the beginning. Here the great common ordinances of Baptism and the Lord's Supper will continue to be, as they have hitherto been, honored and observed. Here the steady residents of the city in sympathy with our special faith, as well as with our common Christianity, are to be exhorted to make a religious home; to establish an earnest, working church of Christ, where personal growth in the Christian life may be promoted, and children be trained to Christian virtue and piety.

Mission work in promulgation of our distinctive opinions is doubtless one of the objects of this church, but not its sole or its main purpose. It is to be a real church of Christ, mainly devoted to the rearing up of the true faith and life in its own members. Here is to be shown what our common Christianity, directed by Unitarian interpreters, does to promote righteousness, holiness, humanity, mercy, in the organic form of a congregation of believ-

ers. You can have, let me say to the people who propose to worship regularly here, no more wise and safe method for commending and spreading your opinions than to show yourselves in solemn earnest in your spirituality of heart and life; in your deep desire to make others servants of righteousness and children of God; in your love for each other, and sympathy and co-operation in all common Christian and churchly objects; in the earnestness of your personal labors among the children, the sick, and the poor, and the punctuality and steadiness of your attendance upon the teaching and worship of this place.

It is to these objects, it is to this catholic breadth and Christian temper, and to the opportunities and duties of a living church in Christ's kingdom, that this temple is now first of all dedicated!

Second. This church is dedicated to the special interpretation, propagation, and recommendation of Christianity in its Unitarian form. Familiar as this form is to many of you, I must not in courtesy forget that many others have perhaps come to your solemnities who desire to hear an explicit statement of the principles here to be specially advocated, and this I must proceed to make with simplicity and perfect frankness, warning you in advance that Unitarians, as their first distinctive rule, decline to acknowledge any other authority in any private man's or in any corporate statement of a belief than such as inheres in the reasons given, and made effective in other minds and hearts. Neither I nor any minister, nor any company of ministers, has any recognized right to lay down a way of thinking which is binding upon any single hearer's acceptance, except as it personally convinces him of its truth. I cannot undertake to state the prevailing opinions of Unitarians upon the main issues in theology, but only the principles which guide them in their opinions; and of these, even, I can mention only three.

I. I begin with saying that the first principle of general agreement among Unitarian Christians is the right of private judgment in matters of faith, accompanied by the duty and responsibility to God of fitly exercising it. We agree, therefore, only in those great things in which the exercise of the right of private judgment brings us to common conclusions; and we are satisfied that a more general exercise of the right of private judgment offers the only hope for a final attainment by the church and the race, of a genuine agreement in things of essential importance. It is not

the exercise of private judgment which introduces varieties of opinion and diversities of creed; for judgment, however private, since it appeals to a common reason, appeals to the source of all permanent agreements. It is authority of an irrational kind, the authority of traditions, or usages, or priests, or councils, or creeds, or verbally-inspired Scriptures, which, not appealing to reason, but to use and wont, fear, hope, or superstition, has no tendency to produce conviction, but only to stamp *conformity;* of one kind in this circle, of another kind in that; one in this country or age, another in that—a *conformity* which may have its uses, but which is wholly opposed to the unity of hearty agreement from rational and well-considered convictions. Creeds, resting on this basis of mere authority, no doubt often have a long reign, for what was never reasoned in can seldom easily be reasoned out. But the reign of unreasoned creeds is a reign of suspended action in those faculties appropriated to the knowledge of God, and of dull and inoperative convictions, because they are not in direct connection with our deeper faculties of reason and conscience, and so do not carry the real life of the man into his alleged creed. It has been very much the practice of creed-makers to ascribe all the attainable definiteness and force, the clearness and influence of practical faith, which has hitherto been enjoyed, to the existence of certain great church statements, which profess to make clear and systematic the scattered, or vague, or general ideas and doctrines of the Bible, and specially of the New Testament. In these, we are told, the church, with small exceptions, has agreed. These form the only body of Divinity we can define, and to accept it as it is laid down in the apostolic, Athanasian, or Nicene creed, the 39 articles, or the Westminster catechism, is the only way to attain to or to preserve the unity of the faith. Now, there can be no denial that a great uniformity of expression, and a great sameness of symbols, can be, nay, has been, attained by this process. The real question is, whether this sort of unity, clearness, and uniformity has brought men's minds, hearts, and souls together in genuine sympathy; has made God known as He is, or Jesus as he was; has encouraged to the utmost the search after God, or the striving to realize the character and spirit of Jesus; whether, on the contrary, it has not driven large parts of man's capacities and affections out of court, and deprived them of their right to sit in the jury-box to which God sublimely appeals for his verdict of

acquittal from injustice in his dealings with his creatures; whether the agreement forced by authority, acting too much like a machine, has not made the unity of the faith a unity of form, and not of real oneness of spirit, or even of living opinion. Uniformity has its uses, and the creeds have done service in securing it. It is the service which the national cause secures when it puts its army into uniform. But as the uniform extinguishes the citizen in the soldier, and makes drill and discipline his chief virtues, so the creeds strengthen church tactics and build up the visible church, or the great denominations, by extinguishing the man, with his free inquiry, his intellectual and his moral and spiritual activities, in the convert or the churchman, with his docility and submission. As a consequence, perhaps the largest part of science, literature, poetry, politics, so far as they have been in the line of human progress, have remained outside of the church and at war with its creeds. And it is certainly true to-day that the deeper thought, the more living poetry, the more triumphant science, if not at war, are not in sympathy with church creeds. Here, then, is an indication of the failure of creeds of an authoritative kind to bind together the faculties or the hearts and minds of men.

But to what do we owe the real unity in the race, or in a country or a generation? Is it not always to a free choice, made solely under the converging pressure of our total manhood, of opinions or conditions which carry their proofs with them? If the being of God, or His character as a holy being, as a father, really depended for their acceptance on the authority of any book or any formal vote of councils, it is not too much to say that faith in them would possess little of the strength or the identicalness which it draws now from the free thoughts, independent observations, and spiritual intuitions of men. There is no intrinsic unity of conviction or feeling, no living faith about any ideas or hopes or persons, except those which become domesticated in the heart by natural hospitality, because they are seen to belong to all the other real experiences, and all the other commanding faculties of our nature. Propositions may be clear enough in themselves without having any reality or clearness in the things they describe. The old painters and sculptors made winged bulls, and united human heads with bodies of beasts and birds. The figures were definite enough, but they were possibly only in pictures. Nobody can make such things true, and no testimony

can make their existence credible, except to those ignorant alike of natural laws and the laws of evidence. Compare the living agreement among men of science, or political economists, or artists, or poets, or even metaphysicians, with the boasted uniformity among believers in church creeds. True, there are differences of opinion among experts in all the inexact sciences, and in philosophy and art and politics. But there is in all a recognized standard of appeal in Reason, which neither leaves taste nor the ideas of the true, the beautiful, the good at the mercy of any accidental opinion, nor puts any arbitrary stamp of authority upon them. The truth, being free, tends continually to establish itself on foundations which fewer and fewer will retain the power to dispute or forsake. And our Christianity, left uncreeded and free from dogmatic restraint or stereotyped plates, tends continually to throw off imperfect, inadequate, or premature expressions of itself, to become clearer and more shapely in feature, to grow simpler and less out of accord with the general experience, less weird, and more homelike and natural; to rest more on its intrinsic merits and less on any doubtful and disputed testimonies; to lay its emphasis on self-proving things, and not on questioned testimony.

It is often averred that Unitarians, because of their refusal to bow to any church creed, by whomsoever made, have a less distinct and definite faith than other Christians, and more disagreements among themselves. On the contrary, if it is the importance and authority of the things believed by them, and not the number—if it is the acceptance of objects of faith with the whole mind, conscience, and heart, so that they take their place with the laws of nature in certainty and in effect, I maintain that no class of Christians is as fully convinced and as much under the full operation of their Christian faith as educated and genuine Unitarians; because what they believe they believe on the testimony of their personal and spiritual observation, knowledge, and experience. They have not *tried* to believe it; they have been compelled by their sense of its truth to believe it! It has found them—they have not found it; and it has found them in an identical way, because what they are found by is not eccentric, artificial, magical, or mysterious, but one with nature, Reason, and life. The man who believes in Jesus, because Jesus used the language of his own heart, and saw God, not differently, but only

more clearly than he sees him—because he enlarges and liberates and ennobles him without changing his nature, or cheapening his humanity, or narrowing his sympathies, or making him a coward and a dependent on priests and creeds—believes in Him with all his heart, and with ten thousand times the strength with which the blinded savage believes in his fetish or the creed-monger in his creed, because both of them bring not their full human powers, their minds, their hearts, but only their impassioned faculty of credulity—a birth of fancy and fear—to the faith they profess. Alas! for that obstinate, baseless, fatal alarm, with which Reason has been greeted by the church. Reason is not that logical faculty of *reasoning* so often confounded with Reason—which in scripture and philosophy means and covers the whole *knowing* powers of man, understanding, conscience, and affections. As if the revelation of God could be made to anything less than Reason, and as if Reason herself were not the only real bond alike between man and man, and man and his Maker! Reason once disparaged and discouraged, then welcome superstition—welcome Church creeds of a preposterous incredibleness to reason! Throw over sextant, quadrant, and compass, and then you may set your vessel's head as you will and call it east or west. Denounce Reason! and you have given religion up to magicians and thaumaturgists and priests, with their own ends and objects, and not humanity's rights and duties and sanctities, for their guiding stars! If there ever was a mad and foolish prepossession in the world, it was and is the fear that Reason can contradict or set aside any real revelation from the God who *is* and inspires Reason, and who continues to breathe it forth as the eternal and unchanging revelation of Himself. All that we can know by any possible revelations already made, or ever to be made, even in worlds to come, must be secondary in quality and self-evidence, in importance and in amount, to that revelation we possess in our rational nature. What can all the candles in the world do to add to the sun's light at noon-day? What can voices from Heaven speak that shall make the native voice of Reason anything but the clearest word and speech of God? It is to hush the noises that drown that voice—to win the ear's attention to its lowest whisper—to enforce, by calling a more reverent hearing to its articulate syllables—that all extra revelations entitled to faith and reverence really confine themselves! There is not a word in Moses of permanent value,

or which is not already done away, that is not an echo of the moral Reason of humanity. There is not a word which is certainly traceable to Christ's lips that adds anything, except by confirming it, to the great testimonies of the soul, of the spiritual Reason in man, to God's being, God's fatherhood, man's immortality, or the eternal distinctions and sanctities of duty! Abolish, degrade Reason, or throw doubt upon her dignity, and you have done your best to cloud over the face of God and to hide the nature and authority of Christ. Science, philosophy, and ethics, are now, alas! paying back the scorn with which the church has long treated the Reason they know to be the very eye and light of the soul; they are holding Jesus and Moses responsible for all the errors their supposed followers have added, by misinterpretation, to their simplicity; and to flout the real faith which, in spite of creeds, Christianity has nourished, they are even ready to doubt and deny the teachings of Reason, when they are identical with the vital truth on which Christianity has fastened! But this is only a spasm of vindictiveness, and will pass away.

II. Next to the Unity, which proceeds from the reverence which our Unitarianism pays to Reason as the chief source and test of all truths pertaining to religion, comes the unity which the spirit and the philosophy of our faith recognize and utilize in the honor they pay our common human nature and all its parts. It is not with us a ruin, but a divine temple yet a-building. It is not something that has been once perfect and is now in a dilapidated state, requiring to be set on new foundations, and repaired and restored by an architect sent directly from heaven. Human nature is rather a collection of capacities, tendencies, appetites, passions, to which the whole universe of God has contributed from all its constituent parts its best factors, and which by convergence and a struggle among themselves for a possible order, with the precedence of the best and the subservience of the lower but still necessary parts, represents an epitome or microcosm of that divine nature in which a perfect spiritual, moral, and intellectual order already exists from eternity. The universe is God's factory, and man is his highest product, and into his nature goes something of everything that belongs to the great workshop and treasure-house of God. Science is showing us what man's body owes to the immense past, out of which it has been selected and enriched, fashioned and perfected. The suggestions of the

studies in pre-historic times, now so careful and fruitful, are teaching us what man's institutions, ideas, feelings, arts, languages, owe to the vast succession of generations that have been slowly emerging and passing away, leaving successors, and contributing their experience, to be freshly recoined and refined from age to age and race to race. The languages are owning a few common mother roots; the religions are discovering common ideas, proceeding from common sources, and are forming a sisterhood out of their once alien broods; the nations are found in an ever-strengthening bond of public or international law; the literature of the world is growing to be a common treasure-house, to which all ages and races have contributed priceless gifts. Every great nation has perfected some single faculty or element in our common nature or our common predestined civilization, which is set among the crown-jewels, ever increasing in splendor, that shall finally come together in the diadem that consummates the coronation of the human race. Thus we have no more need to excuse or defend human nature than we have to excuse and defend any part of a growing plant—its root in the earth; its barren stalk, still leafless; its budless foliage, with only hints of its predestined flower and fruit yet to appear. We have no need to deny anything that is bestial or earthy in human nature, much less to vindicate and praise any such thing for itself. It is only its place as part of a method or factor in a composite that we *seek to understand*, and we accept the method of God with man as part of his universal method—ends by means, gains by losses and risks—results retarded and resisted, but always to be finally secured—the race preserved and perfected by the sacrifice of the individuals, but the sacrifice of the individuals ultimately to be repaid. We honor human nature, because it is the epitome of universal nature, which is the exhibition in laws and forms of the riches of the divine nature; but not only the epitome, the crown and flower of nature, and its opening into something which alone deserves the name of supernatural—that is, *mind*, *conscience*, *self-consciousness*, and consciousness of something in nature which is not of it, but over it, which we fitly call GOD!

Certainly, this is not the position of the old theology. It was to set aside, to revolutionize, to begin a new human history and human nature, to present the past as a mistake and an accursed decadence, and to bring a wholly new influence into the

world and into humanity, that the old theology presented Christianity as having for its fundamental mission the annulling of the effects of the fall. The ground was cursed; man himself was cursed; woman was cursed; nature dislocated and convulsed, and all her wheels pressed out of their proper grooves, when Adam fell. To regain the place he lost for the race, Christ, the Eternal Son and very God, lived and died as a man, and by his perfect obedience earned forgiveness, and to the penitent and forgiven, a renewal, by the power of the Holy Spirit, in a divine life. Now, this is mythic poetry. It lacks support from science, from common sense, from Christ's lips, from human nature, or from Nature in general. It has the support of the church, and the church already heaves and crumbles under the incredible fiction it has for ages sustained, as human reason grows brave enough to examine and test the truth and reality of its mythic traditions or ecclesiastical fables. The church, therefore, is unloading its dangerous freight by various unseen and by some visible processes. Partly, it unloads as a vessel laden with ice, passing into tropic seas, leaks its perishable cargo out; partly it silently disuses or refuses the logical consequences of what it still affirms as a divine revelation; partly it openly rejects single doctrines in its old, harmonious creed, every one of which really fits into and belongs with every other, while it maintains others of the set not yet so indefensible. Thus, just at present the doctrine of eternal misery, or the devotion to endless hell of all souls unconverted and impenitent at death, is becoming an unpopular, a discredited, a disowned doctrine, in many parts of the orthodox world, and is allowed to be disbelieved without loss of fellowship. Probably millions discredit it who are prudent enough to make no protest. But, really, to abandon it is to abandon the whole orthodox creed, if logic prevails. For if sin be infinite, because committed against an Infinite Being, and only pardonable by the voluntary sacrifice of God himself, through infinite sufferings in the person of his Son, his human children having no merits of an infinite character to meet the debt, had they been disposed to pay it—surely, hell torments for eternity are absolutely necessary, on this system, to the maintenance of the imperial necessity of God's sovereignty and holiness, towards all who refuse to take a share in Christ's redeeming blood. Deny this eternal hell, and you relinquish the doctrine of the infinite heinousness of human sin! That made

untenable or once abandoned, what becomes of the need of an infinite atonement? and that made needless, what becomes of the alleged necessity of Christ's deity? The doctrine of the Trinity rests on the doctrine of the infinite heinousness of sin, and that implies and requires the belief in the eternity of future torments for all impenitent souls.

Now, Unitarianism rejects the whole system—call it Augustinianism, or call it Calvinism, or call it Jonathan Edwardsism. In calling God just and good it will palter with no double sense—it will not consent to play fast and loose with ethics, or with scripture, or with Divinity. It does not deny the ingenuity of old attempts to account for the sinfulness or the defects of human beings, nor the measure of support they receive from the words of Apostles, and specially Paul. It will not venture to join those who say that Paul and John had no purpose to make Christ out something very much nearer God than the writers of the three first gospels knew anything of, or than Jesus himself did; much less that the word *everlasting* is not used in the New Testament, and apparently by Jesus himself, in the same sense in relation to punishment as to reward We prefer to take our stand on common sense, on universal justice, and on what we know and believe as the resulting testimony of all our faculties; and if the conclusions we draw thence are seemingly contradicted by a few Scripture texts, we are not frightened nor convinced. According to our whole theory, religious writings eighteen centuries old—much more twenty-five hundred years old—ought to have signs of the imperfect ethics and erroneous philosophies, then only attainable by the wisest and best. Certainly, the Old Testament ethics, whether in regard to God or man, have been corrected by the New. Certainly, the ethics of the church of past generations have been corrected by those of later generations. Certainly, both Jesus and Paul warned us against the tyranny of the letter, and roused us as to the rights of the spirit. We are no such spiritual cowards as to allow the most generous, lofty, and exalted estimates of the Divine justice and goodness to be extinguished by a few unhappy texts of Scripture, whoever may have written them. We would not allow our national life to be sacrificed to the letter of the Constitution when its enemies assailed it on that plea. We will not allow our purest and most comforting, as well as most ennobling conceptions of God, of His justice or His goodness, to be

smothered by any written words, even if Apostles, when they used them, did not see and feel the abuses of which they might be capable in other hands. This, then, is the outcome of our reverence for human nature.

III. Finally. The third and last characteristic principle or dominating spirit in Unitarianism is the supreme importance it attaches to personal *character*, as the ground, nay, the substance and end of salvation. Sin has been regarded in the Church of the past as mainly an offence against God, and horrible and dreadful chiefly as a rebellion against His sovereignty, and a perilous contempt of His infinite holiness. Its consequences were mainly viewed as the exclusion of the soul from a future Heaven of blessedness, from which the wrath of God shut out the impenitent sinner, consigning him to endless misery in a place of torment called hell. This view of sin and its consequences distracts men's minds and consciences from the practical view of its real evil and its real penalties. Its real evil is its injury to the soul itself from its violation of the eternal, constitutional laws and conditions of its peace, its dignity, its order, and its self-respect—its injury to society through the injustice and wrong to others of which it is the main source. There are numerous evils in the world growing out of human limitations, ignorance, adolescence, weakness, and folly; but these are comparatively slight or tolerable weighed with the injury, sorrow, and guilt caused by sin—the transgression of the moral law written in our nature and proclaimed imperative and sovereign by that divine delegate in our hearts, the conscience. Make individual men lovers and servants of righteousness—make them followers of justice, mercy, and purity—and you render each thus self-conquered soul not only saved, but the instrument of a salvation of the same noble and practical kind to all whom it influences and inspires. We wholly repudiate any distinction between true virtue and real piety. We know only one sort of goodness, which is equally current in heaven and on earth—it is the genuine goodness of a pure and true heart and life. There is, properly speaking, no such distinction as *Christian* goodness and *heathen* goodness—as *human* goodness and *divine* goodness. Goodness as applied to spiritual beings, such as men, angels, Christ, and God, is always that purity of heart which issues in rectitude of will and benevolence of conduct; in character, which, considered as right, is always, however different in degrees, part and parcel of the same essence.

That there are any conditions of entering heaven different from the conditions of entering into the state of rectitude and true goodness; entering into the love and confidence of good men; into a condition of self-respect; into the frame of mind and the sort of character which fit men for the highest usefulness here on earth, we wholly discredit. Jesus Christ came to proclaim and establish the kingdom of God on earth; to bestow eternal life, which is only a life lived on principles that are eternal; principles applicable to all worlds. Doubtless, he drew arguments from the retributions of another and future state of being to arouse and fortify the conscience in its struggle with temptation; but He never made a future acceptance at Heaven's gate the main or sole consideration of the soul in man. It was here and now that God was to be loved and served. It was here and now that men were to show themselves to be his children, and to enter into the immediate satisfactions of the righteous character. He had no technical standard of acceptableness with his Father. It was not on Him that his disciples were to lean, but upon God in him and them! It was not disrespect of *his* claims, but alienation from the spirit of truth, that moved his sorrow. He knew no distinction between truly pious and worthy heathen and truly pious and worthy followers of John and himself. The children of Abraham were not the only Jews, but all who kept the commandments that Abraham honored. His disciples were not only those that called him master, but all who loved and preached the righteousness he revered and illustrated. And the real glory of Jesus was his character! That was truly divine, inasmuch as it was worthy of God himself! It was in his character that he was one with God. It is his character that is Immanuel, or God with us. Concerning his remarkable generation, his miracles, his bodily resurrection, his visible ascension, there are, there must by the constitution of reason always be, honest doubts. They are not disproved, and they are not proved. But they are not vital points in the religion of Jesus. The vitality of that religion lies in the character of Jesus, whose spotless and exalted goodness, wisdom, and truth have filled the world with his veneration, love, and gratitude, and have been sufficient to make him the crystallizing centre round which human aspirations for virtue and holiness have arranged themselves in ever brighter and larger circles and increasing crowns of glory. To communicate his character by the power of

his goodness, its rebuking, inspiring, and exalting influence, arousing those who possess the moral and spiritual nature we share with him, and with his Father and our Father, to honor, love, and do what he honored, loved, and did, is the proper object of all Christian teaching, is the real and only permanent work of the church.

The only heresies of importance are deviations of character from the moral standard, which Christ did not make, but illuminated when he presented the righteousness of God as the rule of human souls. As to intellectual opinions they are important, because the intellect is a vast factor in human character and fortunes. Ignorance is a blinder of the conscience. Error is as dangerous in moral as in commercial navigation. But heresy of the heart is the only heresy on which the moral indignation of Jesus or his Father falls. A pure, right-hearted, just man, being good and doing good according to his light, is a child of God and a follower of Christ, though he never heard the name of either. Popes, cardinals, bishops, priests, technical saints, living in the light of all the meridian glory of church doctrines and sacraments, who, nevertheless, are impure in heart, unholy in life and character, are not only no better than bad pagan idolators—they are as much worse as their light is greater!

What is it we require in order to maintain equity, mercy, brotherly love, patriotism, national honor, State credit, reform in our civil service, purity in our courts, dignity and candor in our legislative halls, moderation in our desires, domestic peace, the cessation of the horrors of war, lust, intemperance, respect for labor and capital, harmony in parties, and mutual respect for differences in regard to our national policy? Is it more attention to theological distinctions; a fresh study of Calvin's Institutes, or the works of Arminius, of Jonathan Edwards, or Joseph Priestley? Is it a revival of emotional piety, or an increase in baptisms and communion services, or a new fervor in behalf of priests' clothing and postures in prayer, or a great access of converts to a dependence on the blood of Christ? Or is it rather a new and wide and genuine revival of faith in God as the God of justice, truth, and virtue—in Jesus, as the example of all personal and practical graces—in character, as the only vital expression of a living creed? What we want is honest men and women—souls that hate all unrighteousness, and will lose hand or eye sooner than

depart from the plain law of right. Give us these in our Congressional halls, in our civil offices, in our banks and trust companies, in our railroad and land corporations, in our counting-houses and homes, and we shall at once have the kingdom of God set up, and Jesus crowned Saviour of the world.

It is moral infidelity we have to fear. Intellectual atheism or intellectual unbelief are evils of magnitude, but they sink into trifles when compared with doubts of the obligations of personal duty and honor, and indifference or denial of the binding nature of moral obligation. Unitarianism is willing to stake its existence on this postulate. It is sometimes called mere morality! Morality, in its holy substantive, bears the neighborhood of no such contemptuous adjective! *Mere* morality! As well say mere godliness, mere Christliness! Would we were worthy of such a taunt as being the too faithful servants of the morality that Jesus taught in the Sermon on the Mount, or the mercy and charity he taught, as settling the issues of the last judgment! No! Let it be avowed and gloried in. We know no piety which is not the gloss on morality's holy plumes. God is for us. *Morality*, personally and eternally enthroned on the highest heaven; Jesus, morality, sublimely—nay, forever seated in the cathedral of man's worship on earth. It is only as we are truly moral, truly pure, upright in character and life, that we have any claim to be called Christ's disciples, or that we are entitled to wear the name of children of God.

May this church stand, openly and while its walls shall endure, the church of those who honor and practice—1, the widest and most searching use of God's greatest gift and his own image, *Reason*, in the pursuit and interpretation of all that is called religion, whether in sacred Scriptures, in written creeds, or in the opinions of men; 2, for unlimited faith in the wisdom and goodness, the patience and generosity of the Being who framed nature and inspired history, and who created man, the crowning work of time and of His providence; that is for reverence of human nature as the reflection of God's wisdom; and, 3, for the boldest and most emphatic teaching of the supreme urgency of *character*, of the prevalence of righteousness and virtue in individual souls, in corporate bodies, in states and nations, as the ground and substance of salvation, the end of Christianity, and the glory of God in creation.

ORDER OF EXERCISES

AT

The Installation.

ORDER OF EXERCISES.

Organ Voluntary.

Anthem.

Invocation, - - - - - - - Rev. C. R. Weld.

Reading of Scriptures, - - - - - - Rev. Joseph May.

Hymn.

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Sermon, - - - - - - - Rev. J. F. W. Ware.

Prayer of Installation, - - - - - Rev. C. A. Staples.

Choir Response.

Charge to the Pastor, - - - - - - Rev. E. H. Hall.

Right-Hand of Fellowship, - - - - Rev. R. R. Shippen.

Installation Hymn.

819. Tune: Stephens, p. 122.

Address to the People, - - - - Rev. Grindall Reynolds.

Concluding Prayer, - - - - - Rev. A. M. Knapp.

Doxology.

Benediction, - - - - - - - - By the Pastor.

THE FAITH OF JESUS.

A DISCOURSE

BY

JOHN F. W. WARE,

MINISTER OF ARLINGTON STREET CHURCH, BOSTON, MASS.

I live by the faith of the Son of God.—*Gal.*, ii, 20.

THERE are a good many ways of stating one and the same proposition, truth, or fact. The thought is the same; the form, the language, differ. According to the form or the language, the special course of the after-thought shall run.

That which is the special doctrinal, as practical attitude of that Church of Christ which yesterday here dedicated a new edifice, and to-day instals here a new teacher, I shall, for my present purpose, characterize as the faith *of* Jesus. What we are aiming to recommend to man, to plant in the world, what bases our teaching, our preaching, and our culture, is the faith *of* Jesus.

As I understand it, our divergence from, our antagonism with, other more popular and more populous Christian churches, is here. It is their aim to recommend to man, to plant in the world, faith *in* Jesus; and as I read it in the history of the past and in the condition of the present, so far, the faith accepted by the vast majority, as what is called saving faith, is faith *in* Jesus.

Whether I am right or not, I think you will agree with me that the two things are very far apart, have very little in common, and, followed legitimately to their separate conclusions, give very different results.

It is unpleasant, as it is dangerous, to attempt to state other men's faith; it is difficult satisfactorily to state your own, particularly where it must have a more or less evident reference to what you suppose to be other men's counter-opinion. I recognize the

infelicities which encumber my purpose of saying, as clearly as I may, what I suppose to be the fundamental thing with our branch of the Christian church. Christian church it is, and it posites itself upon the faith *of* Christ.

I am not going to deny that there is real value to the faith *in* Jesus so long as it is purely and simply faith in him. It is of great importance. It is the first step of assurance. We need it to lift us out of doubt, over self, and to establish us on a firm place. It is faith in him to believe that he was what he claimed to be; that his words were the transcript of the thought and words of God; that his life was the transcript of the life of God, and that through oneness with his spirit we get into the life eternal. It is faith in him to cast ourselves in utter and unruffled reliance upon his assertions; to put perfect trust in his word and his promise. So much as that is a faith in Jesus—the belief that he was no imposter, was adequate to his task and properly commissioned, that he really was the very Christ, Son of Man and Son of God, who was to come into the world for its salvation—I suppose we shall all agree in. So far, we journey by the same way.

If I read it rightly, here the other churches rest. Their trust is in faith *in* Jesus: their appeal is to have faith *in* Jesus: with that, sermon and song reiteratedly ring. And faith in Jesus, as I understand it, with them is, faith in a series of things done or suffered by him, in certain offices he holds, in properly-worded definitions of his relation to God and his utility to man. We not only believe these things to be erroneous in themselves, but that this is not faith in him at all. It lacks the personal element. It leaves Jesus himself out. It is not faith in the man, but in certain parts of a scheme, at the centre of which they have focused a name. The faith really ceases to be faith in Jesus, and becomes a faith in one thing or the other, however you call it, of a schedule. The man is dropped out, his environments only are left. It is the drapery in which men rest.

I wish neither to caricature nor to misrepresent. When I hear that fearful, that familiar hymn, "There is a fountain filled with blood," it is not the cold shudder of revolt against the taste or the truth that shuts off all sympathy and reverence, but that in the fountain the Christ is lost. I know not where they have laid my Saviour. The faith is in the baptism of that fount, not in being steeped in the living spirit of the man. When I hear the entreaties

of the revival or the confession of the convert, the efficacy claimed, the confidence asserted, lie in certain results attributed to Jesus. The faith degenerates from faith in the man to faith in his attitudes. It is not faith in Jesus, pure and simple, just like the pure and simple faith I should put in any, but faith in certain things he is supposed to have assured to man. From the man the faith is transferred to the thing, and it is not faith in him, but faith in regeneration, baptism, atonement, salvation; faith in the dynamics of a scheme. And beside this tendency of faith in Jesus to run down into faith in the parts of a scheme, losing the person in the device, I notice a disposition to care most for one's own salvation, and that as a thing of the future, rather than the desire and the effort for the salvation of all men now, salvation itself being considered a something with which to supplement this life, a separate hereafter attainment, a vesture or a crown to be worn upon, not a vital and alway-flow of the channel and current of every day. And, finally and fatally, I see this degenerated faith in Jesus to issue in what Paul so dreaded, the Christ of contention; in every manner of disrupture and persecution; in a rent Christendom, as anxious over its feuds as the Pharisees over their tithes. I do not like to say it, but history, as well as something of experience, seem to declare it: while there are many men and women who, having before them but these things outside of Jesus—really related to him only as the orange wired to the twig is related to the tree—yet get out of that faith great sweetness, serenity, and hope, so true is it that everywhere we find men and women bigger than their sect, and sailing boldly out into the great tempting ocean of truth and life, despite the anchors with which they had been supposed to be securely grappled to the safe roadsteads of the pilot and the chart.

Now, I claim for that side of Christianity which for the moment I represent, a something broader, better, truer than this. Its ultimate is the faith *of* Jesus. What do I mean by that?

The faith *of* Jesus is the faith that Jesus had, the faith that he meant to transmit as the help, the comfort, the light, the life of his followers. He knew what he had got from it, what it had been to him in all the fortunes of his life, and he desired to give assurance of the same result to those who, following after, through the same necessities, would grasp the same means. Faith in himself he asked only so far as it was needed to induce men to place

their hand in his and submit to his leading. In no sense did he present himself as the ultimate; only as the way, the door, the light—things of passage toward something beyond. He came at the time of darkness, moral depression, and doubt, but also at the time of earnest, anxious inquiry, not within the limits of his little native province alone, or among the adherents of the national faith. All peoples, all cultures, all faiths, were anxiously searching for truth. Beneath the sin, beneath the luxury, beneath vain sophisms and petty pharisaisms, was a perturbed spirit asking, Who will show us any truth? When you get at the facts of the true condition of that time nothing so convinces you of the hand that Providence had in it all as the convergence of all things, however separate, unrelated, discordant, towards that fulness of time at which Jesus found himself. He had no new tables of stone, he had no propositions of philosophy, he had no authority of school or of king. The world already had more of such things than it knew what to do with. But he had what was a strange thing to it—faith. That was his authority, the authority that men recognized. He took his stand among them, in the midst of his brethren, his neighbors, his countrymen, before strangers and rulers and wise, a man of conviction and purpose, without selfish ambition or end, with no mortal advantage. But he had faith. He was never daunted by occasion or man; he never hesitated, whatever the dilemma; he saw clearly his way and pursued it in one uniform spirit. No misgivings crossed his path, and neither suggestion of self, nor threat of power, nor loss of friendship, nor pressure of danger, tempted him for a moment from the course which from Jordan to Calvary he proclaimed and pursued. He had faith. It was evident that some over all will was the impulse, the motive, the guide, the judge of all that he said and did. He had faith. Men knew it. They looked at it with the marvel of incredulity; they respected and yielded it honor; they went backward and fell on their faces before its clear shining. Just as we in lesser men, in lesser strait and occasion, detect it and honor it, read it in face and attitude, and gesture and tone; just as we own that the man who has it has thereby the secret, the key, the surety of success, so the men about him, not fools nor blind, felt the faith incarnated within him, and where not overruled by the fierce demands of their own short-sighted purpose, did it reverence and trusted it, however

little they understood. Faith always has that respect of man, though we may wonder at it, misunderstand it. The common people were not dullards. They had gauged the Pharisee, the man of no faith; they welcomed, they recognized, they heard gladly Jesus, the man of faith.

And what was the faith of Jesus I need hardly detain you by attempting to describe. Every man and woman before me knows its cardinal qualities—how it went back to and laid hold upon and drew its life out of steady reliance upon the will of One, out of whose bosom, as the figure is, he came: so holding to it that even under the crucial test of a thrice-rejected prayer, when everything was at its darkest and lowest, and he seemed rejected of God as despised of man, his only response was, "Not my will, but thine." There is no adequate figure or conceiving by which we may rightly phrase what was the entireness of that faith. It runs through every word and incident; it guides; it upholds; it comforts; it consecrates; it triumphs. So close a oneness between him and his Father does it make, that men have felt that the two must, indeed, be one, and in that, which I conceive to be the grosser idea, have lost the true grandeur of the attitude of Jesus—not that of mere surrender to, but of complete acquiescence in, the Divine will, the oneness which the less yields to the greater, not through the subjection of subserviency, but through intelligent sympathy and cordial surrender. If Jesus were God he could have had no faith, for the perfect vision of Godhead not only supersedes faith, but renders it impossible. There could have been no self-surrender, no self-sacrifice—the now grandest virtues of his example. The whole showing of the gospel is to the reality of faith in Jesus as a quality that he not merely told others they must have, but himself had. It was by faith that he did the miracle, as it was through faith that the man became amenable to the miracle power. It was by faith that he walked wholly with God, as others in their generation less perfectly had, and it made him other than a miracle-worker or a prophet or a teacher. It drew him into that life with God, which was the same, whether in mountain or desert, in the city or with the multitude—made him ever alert Godward, catching the Divine will, as lying above and under his own, feeding his soul with the sacred fire that never flickered, and keeping his spirit, as the star keeps the needle, steadily at its post and single in its duty.

And this faith of Jesus developed not only Godward, but manward. He not only gave two commandments, but kept them. He was not only their author, but, in the sense that he showed their conclusions, their finisher. As faith made him amenable to God's will, so it kept him faithful to human duty. It was the soul of his active life, as of his spiritual life. Facing God, he was guided by faith; facing man, he exemplified faith. In him it had its perfect work. He was justified by it, as it worked in him to God's service and man's blessing. Faith was not only between him and his Father; equally was it between him and his brother. It had its divine, as its human side. Whatever he may have come to reveal, side by side with the word, over and above reward to offer, punishment to threaten, he came to show men the possibility of virtue as well as the excellence of it; to develop faith into practice; to show its working quality and character. The life of Jesus among men, the example that he set, spring from his faith, as truly as his service of God. It was the inevitable, largely the unconscious, outcome from that. If in the long catalogue in the Epistle to the Hebrews it be true that the one and the other did, bore, attained, as the writer says, through faith, more evident even is it that what Jesus did, bore, attained, was through faith, taking him down dark and narrow and devious by-ways, walking with him in the midland level of life's ordinary intercourse, leading him up steep places and through threatening defile, till it placed him upon the serene summit where only the gales of heaven reached him, where unclouded sunlight cheered, and where, below him, stretched, harmless, the strangely chequered panorama of good and ill through which he had gone or was to go. By it had he come "to summer high in bliss upon the hills of God." To those serene heights would he lead men. To them there was but one way. He had but one word of command, "Follow me;" not "tell men that you accept my words, but show them that you lead my life." And his life was leading to what? Not to himself. It was not self-centred, self-ending. It was leading beyond himself to One he called his Father as his God. To that his faith pointed; in that his faith ultimates. Based upon that the soul is to stand, and stand there securely. Wile of Satan nor will of flesh can harm. Faith bore him, as with charmed life, through every evil, so that not the smell of the world's smoke was upon his vesture; faith, he was sure, would bear and upbear all

with the same security. It was life, after all, that Jesus came to bring to man, what he calls the more abundant life: the life of God in the human soul, the life that should lie hid with his in God, and there and so the promised, the coveted Oneness found. In the showing of a child-like devotedness to the superior Will: in a walk through all human experience and discipline; by betraying through all a certain underlying spirit or principle, of which graces, virtues, growths, assimilation were the sure, the only products; by showing how that spirit or principle—that faith—took up the mountains of difficulty and despair, and cast them into the abyss, Jesus did the appointed work, taught the saving truth, kept his faith, received his reward, and left the world, the soul, rich indeed through his wondrous legacy. It was not faith *in* him that he asked as the condition of the kingdom, but the faith *of* him—his own faith—which, centred and poised on God, made of him the beloved Son, is to make us all beloved sons; made him a brother, is to make us brethren. Not faith in his substituted righteousness, his vicarious sacrifice, his merits, his blood, his sufferings, his offices, or the efficacy of his death, is his demand—or whatever phrase you may clothe that idea in—but his own unquestioning faith in God, which led to full, ripe, complete obedience. That faith he presented as the world's hope and the soul's salvation, a faith by which only is possible that life man covets and God ordains, in which is made complete the grand, divine plan which brings at one three lives—the life of God, the life of Jesus, and the life of man.

And, then, the faith of Jesus was a faith in man. It was deep and unwavering. Without that his efforts had been valueless, would have returned upon him void. There is not, by remotest implication, the shadow of a hint in any word or deed of his of his belief in, his knowledge of man's fall, or his native inability. He dealt with him, and made every demand of him, exactly as he found him before the conditions of the scheme, since said to be vital to his salvation, had been carried out. They who came to him before the cross, were just as surely inheritors of the divine grace, as they who came after. Before the price of blood was paid; before the conditions of conciliation were sealed; before that was done, by which men tell us alone can an offended God and a reprobate race be reconciled, Nicodemus and Mary, and the centurion and the rest of them, had received his signet

upon the sufficiency, the efficiency of their faith; and if he does not know about it, who does? Nowhere in his speech a word that can be twisted into confirmation of the gloomiest doctrine that has ever traduced an infinite love or shadowed the way of a heavily-weighted spirit. He finds men ignorant, sinful, self-degraded; but not by word or deed does he suggest that lurid tenet of theology which has cursed the ages. His gospel is a gospel of hope, and not a gospel of despair. It speaks of heavens rather than of hells, and with tenderest and sublimest encouragement soothes and supports. He speaks not to a nature that he doubts, but to one he can trust. In every result, while offering aid, he demands of the man his full part. He is not to wait, he is to do; not to lean on help, but to help himself; not to sing "O! to be nothing, nothing," but to shout "O! to be something, something," and be sure he becomes that. Not only is the man urged to look to and trust in God, but to look to and trust in himself. "Why even of your ownselves judge ye not what is right?" "Have faith;" "If ye had faith;" "Follow me;" every one of them, and every other, implying an ability then, before the culminating of that series of influences which are alone assumed to be the efficient means of grace. They are appeals to, demands of, expectations from a being who had in him a source of power—a power mighty enough to enable him to respond to so high a claim. All his denunciations are against them for not doing and being what they had the capacity to do and to be—what their native capacity and their Jewish education enabled them to do and to be. His gospel, from its first syllable to its last scene, is addressed to the strong, to those able to hear, see, understand, and the woe is cast, not upon their reprobate inheritance, but upon their reprobate selves; not upon the weakness of their natures, but the hardness of their hearts; not upon capacity, but upon will. He appealed through the nobleness of his own life to what was noble in them, and laid before them incentives to purity and meekness, and honor and truth, and fidelity and all the virtues, knowing that there was that within them—a God gift—which could respond to these things if they but would The faith *of* Jesus was a faith in the nature to which he addressed himself; his work to rouse it to its duty to itself. His gospel is only a gospel of hope, and that hope shall find its full fruition wherever, whenever, man, rising to the full

conception of the dignity of his birth and of his destiny, shall put into the humanness of his life that divineness which consecrates and perfects it.

And this faith of Jesus in man underlies the doctrine of human brotherhood, the second great feature of his mission and his gospel, and does its expected work only as it ultimates in this. They are as divine on this side as on the other. As in announcing or reannouncing the first commandment, he had faith in the ability of men to understand and accept it, and on the life to which that faith led founded his doctrine of the Divine Fatherhood, so on the understanding and acceptance of the second was based the complementary doctrine of man's brotherhood. The circle was closed and locked. His purpose did not end with showing himself a brother to man, but in teaching how every man might be brother to every other. His life manward was the second commandment, applied, as his life Godward was the application of the first, not as a thing exceptional to himself, but so that all men might become brethren. Not less than he urged men to become his disciples did he urge them to become brethren. Discipleship and brotherhood went hand in hand. Inseparable they are, because he shows—and more than one Apostle reiterates it—that except men are brethren, have his spirit, love one another, they cannot be his. The winnowing of that fan will make terrible havoc in those trusting in the cry, "Lord! Lord!"

This human brotherhood which Christians so much neglect, which the restless and the agitator so much caricature, this spirit of heartiness, sympathy, and good-will, so reinforced by the sweet personality of Jesus, he who aims for the faith *of* Jesus must make his special object. Not for exceptional men, but for all men, was his truth, his life; and though we write down grades and honors, one is just as good as another before him. "All ye are brethren" is the truth that the men of faith *in* Jesus have stumbled at. The man who thoroughly has the faith *of* Jesus accepts it and rejoices. There can be no real Gospel progress till that is the one attitude of us all. The kingdom of heaven awaits that acceptance, and men pile their dogmas, and their church governments, and their exclusions, one upon another, like Ossa upon Pelion, but they do not put one lively stone into its foundation so long as the sentiment of human brotherhood daintily expels

the principle. Whether he really knew it or not, whether he seized it as political necessity, or uttered it as his soul's conviction, the second commandment was the inspiration that suggested to the writer the immortal declaration of free and equal rights from which this nation, as a nation, takes its departure, by which it has claimed and won its peculiar place among peoples. Sounding and glittering generality it may be, or the unalterable fiat of God, as our own conduct shall determine. Imperfectly held, it has had vast influence upon the world's career these hundred years. Apply the truth in its length and breadth, and depth and height, to everything and every day and every man, it does not bring a vulgar and dreaded and destructive communism, but that reciprocity of interests and sympathies which takes away asperities between classes, and envy between conditions, and supremacy through intrigue or might, and inspires the relations of life—the things of commerce, society, and government—with the spirit of good-will. I accept it that Jesus was a leveler, but the level was the high altitude of the spirit that recognized in every human being the man, put none above, allowed of none below the universal law of justice and of right. The nation's existence before the world, at the hour of its birth, plants itself upon this. The flag stands everywhere the emblem and assurance of this, so far as politics and government are concerned, and has been the consolation and the hope of many in distress. Here, in the nation's capital, before all eyes, all ears, let that truth be held, preached, carried out as a part of this Society's life, a part of the application of this Society's faith; not a creed to point men to as they approach its doors, but a conduct to reveal itself as they pass its threshold. Not only may men learn here the cheering truth of the Divine Fatherhood, but see here the as cheering practice of human brotherhood; not only read a word of welcome in the newspaper advertisement and from the pastor's lip, but find it among the people; not a church custom, but an every-day practice. Our Dr. Hedge, of Cambridge, has just said that the sects which make most use of the word "grace," and claim to build upon it as a doctrine, are the sects which show least practical belief in it And is it not to be a little apprehended that we, who profess to see so clearly this spirit of brotherhood in Jesus, and say we believe that the full half of Christian obligation is in possessing and carrying it out, are somewhat slack in our allegiance

where the practice grates upon our conventional conceiving, our social arrangements, our class prestige or prejudice, where the exact and individual carrying it out would be awkward and uncomfortable; and is not the gospel of grace of the Son of God no little hampered in its free course by our timid infidelities, our cold indifferences, our rude neglects? I sometimes hear that our church, our sect coldness and inhospitality, alienate the convert and the stranger, and that the truth-seeker, gladly pressing in, finds himself rebuffed by the truth-holder. Let us not deserve it. Let it not be true here, by whomsoever said. It is only conduct that can commend profession, and it does sometimes seem as if Unitarian conduct and Unitarian profession were so far apart that there need be little either hope or fear of their coming together in this world, or the next, or any other. The church that stands upon the faith *of* Jesus will see to it that none desiring to come in shall be in anywise kept out. It will not less seek to make good its profession of the brotherhood of man than it does its profession of the fatherhood of God.

Life by the faith of the Son of God! The power, the beauty, the glory of it! See how all along the records of history the glow of it lies upon every page: see how our too dull and ordinary life is sometimes transfigured by it! Saints of all communions whose names are written on the calendars of our hearts, whose memories dwell there in perpetual influence—not martyrs at the stake, but devoted ones through life—by the faith of the Son of God, witness to what man may be lifted, when the kingdom of heaven and its righteousness become first with him, and prove that the one purpose of God in the ages has been to lead to the joint heirship with Christ, which is not in the glory and honor of by-and-by immorality alone, but in all immortal growths and graces now. Were we not faithless but believing; were we not halting over questions instead of applying ourselves to duties; were we not too much caring for the will of self, too little caring for the will of God; were strength and mind, and soul and heart fastened where Jesus fastened them, so that the outflow of days and deeds and thoughts should be as his, we should in ourselves see the dawning of unguessed possibilities, and feel the pulse along our veins of a new-born life—the life we all must lead before we shall become at one with God. How long shall we chant praises to his name; how long accept him as the impulse of our better senti-

ment, while we refuse him as our spiritual leader; reject him in the crucial tests of conduct, and burden the gospel we profess to accept, and the life we profess to glorify, with the burden of our inconsistencies, infidelities, and sins?

I think I have the right to say, after a ten years' residence and experience in this section of the country, that not only is the preaching of the faith *of* Jesus what it needs, but what it wants. The preaching of the Gospel hereabout has been all but exclusively the preaching of faith *in* Jesus, and that, when examined and reduced to its constituents, means, as I have ventured to say, a faith in things, which, during the centuries, have been aggregated about his name, have been endowed with authority, and have dictated terms to conscience. It is faith in what he is supposed to be to the exigencies of the soul through certain offices and sufferings. It presents not so much a living soul to man as his inspiration, guide, and hope, as a mechanism to secure him from the consequences of penalty. Far be it from me to deny the value of a genuine faith in Jesus—in the man, not the scheme; but the true all in all is the faith *of* Jesus—"the very mind of Christ." To get at that, to reproduce in ourselves that, is the one only satisfactory purpose. We are not Christ's till we have his spirit; till the heart-blood of his faith flows warm and unchecked through our spirits; till by that we are made over, regenerate. It is the faith *of* Jesus that has been the great practical regenerator of the world. As men have got it they have relied less on ceremonies, creeds, differences. Penance and mass, and confession and subscription, have lost prestige, and men have faced sin in themselves, in institutions, in society, in governments. Sin itself has ceased to be a vast abstract something, vague, universal, inherited, and not to be escaped, and has become the concrete thing of every individual soul—a matter with, and in, and because of that soul alone, original in it, not entailed or superinduced. As the faith *of* Jesus has possessed men they have seen with his eyes and judged by his judgment, groping at first as the man who saw men as walking trees, but with ever nicer adjustment, approximating the standard of his spirit. It is the faith *of* Jesus that has led in every reform. As men got his spirit they went to setting things right. When men had only faith *in* Jesus, God, who, as a Jewish Jehovah, had declared his abhorrence of the blood of bulls and rams, as the Divine Father

was declared appeasable only by a human sacrifice. Smithfield fires burned; the wheel of the Inquisition racked; the martyr stood at the stake; the dungeon witnessed unthinkable agonies, and the church grew by persecutions, by deaths, by pilfering. It was a hierarchy, hurtling its blinding lightnings in the uplifted face of any worshipping except by its allowing. When men had merely faith *in* Jesus they believed in the Divine mission of slavery, defended it, established it by appeal to Scripture, and filled with the unutterable woe the ear of the Long-waiting and Compassionate; but as the faith *of* Jesus grew into its place and became operative within the heart, the grand edict went first from the soul, then from the pen, that wiped the deep disgrace away, and made possible the one fine monument at the nation's capital, before which I have found myself in unbidden tears. Faith *in* Jesus held, riveted the chain; the faith *of* Jesus snapped it and threw the links away. And so before the too slow, but never retrograding advance of this better, deeper faith, everywhere new light, new joy, new exemption, and new gain come, as the varying multitude of spring flowers leap from the lap of earth to meet and be beautiful in the embraces of the fresh-coming season. Faith *in* Jesus has made men narrow and superstitious, bigot, and fanatic; it has held back the second commandment, with all its promise; its word has been anathema and its sway bondage. The faith *of* Jesus has brought out the compassions, taught men the humanities, and girdled the world with its nimble errands of sweetness and love; has founded hospitals, and goes on from considering ameliorations and cures to preventions, and makes not souls, but communities, quick with the quiver of magnetic sympathies wherever honorable want or suffering is. Under it man springs to be his own redeemer, redeemed through the faith that has the savor of the faith of Jesus, redeeming others, as he takes it as the glad tiding that shall lift shame, re-establish the shattered harmony, and bind the man back in hope and love and peace to the long-slighted Father.

This faith is to be here preached, as I trust, to be here practised. I know the difficulties, embarassments, drawbacks, that attend it; but I also know the hungry souls which all through this section, in cities and in the retiracy of secluded neighborhoods, long for some other word than that of current theology. I know that the words spoken here may be made to have quick

life, and the work done here have at once a measureless influence. No place offers so much advantage. The very hostility of the community as a whole, is a blessed help. No man is so much a power as he who stands alone, the sower of precious seed. It is the post of all others that I believe in and would covet. No matter with what weepings one may plant, before many days he shall rejoice in the full sheaves gathered. In the neighbor city of Baltimore, not ten years ago, a little hall that was opened as auxiliary to the more stated work, went by the name—not given it by the ungodly—of "the devil's recruiting office," and to-day, within stone's throw, stands a church seating one thousand people, which I have lately seen filled with earnest hearers, of which that same said recruiting office was the seed-corn! Would to God there were a faith in us to open more such! They tell us that if anywhere in the prairies you thrust down a stick, it will root and grow, and give its hundred-fold. Men and brethren! in this place is rich soil indeed, and you have not a stick to plant but the pregnant and living word of the Son of God. It will grow as that other seed did, while men sleep—faster and stronger than in our older communities. Without knowing what they want, the people wait for the faith *of* Jesus; they will recognize it as it presents itself to them, and they will accept it gladly, and it will emancipate them despite the still sonorous thunders of the statelier creeds.

May the faith *of* Jesus, in power and in purity proclaimed, make the new ministry to-day inaugurated a new era, not in the history and prosperity of this church alone, but in the religious history and condition of this city, throwing to the full its contributing might of good work and word to the establishment here of a religion that shall be pure, peaceable, and undefiled.

LIST OF DELEGATES

TO

Dedication and Installation Services.

H. P. Kidder, Esq., President, American Unitarian Association.
C. G. Wood, Esq., Treasurer, " " "
Rev. R. R. Shippen, Secretary, " " "
J. B. Moore, Esq., Board of Directors, American Unitarian Association.
Rev. H. W. Bellows, D. D., Church of All Souls, New York City.
" Russel N. Bellows, New York City.
" F. A. Farley, D. D., First Unit. Cong. Church, Brooklyn, N. Y.
" S. H. Camp, Third " " "
" C. W. Wendte, First Unitarian Church, Cincinnati, Ohio.
" L. G. Ware, First Congregational Church, Burlington, Vermont.
" Joseph May, " " Philadelphia.
Mr. and Mrs. S. M. Felton.
Mr. Enoch Lewis, First Congregational Church, Philadelphia.
Miss Lewis, " " "
Miss Justice, " " "
Mr. Fred. Lewis, " " "
Mrs. Henry Jones, " " "
Miss Jones, " " "
Mrs. Nevins, " " "
Mr. and Mrs. W. D. Kelly, " " "
Mrs. and Miss Bent, " " "
Rev. J. F. W. Ware, Arlington St. Church, Boston.
Mrs. J. F. W. Ware. " "
Rev. Rufus Ellis, D. D., First Church, Boston.
Rev. Samuel Longfellow, Unitarian Society, Germantown, Penna.
Mr. and Mrs. Ilsley. " "
Rev. A. M. Knapp, Ind. Cong. Society, Bangor, Maine.
Hon. Hannibal Hamlin, Bangor, Maine.
Rev. James de Normandie, South Parish, Portsmouth, New Hampshire.
" J. B. Harrison, Spring Garden Meeting, Philadelphia.
Miss Eddows, " " "
Rev. J. M. W. Pratt, First Unitarian Church, Wilmington, Delaware.
Miss Susan Bent. " " " "
Miss Clara Bent, " " " "

Rev. C. A. Staples, First Cong. Church, Providence, Rhode Island.
Hon. A. E. Burnside, " " "
" Wm. B. Weeden, " " "
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Mr. H. L. Parsons, " " "
Mrs. H. L. Parsons, " " "
Rev. W. F. Bridge, Antioch College, Ohio.
" G. Reynolds, First Parish, Concord, Massachusetts.
Mr. and Mrs. John Brown, First Parish, Concord, Massachusetts.
Rev. F. Israel, First Congregational Church, Salem, Massachusetts.
O. W. Holmes Upham, " " " "
Hon. Geo. B. Loring, North Church, " "
Rev. Geo. Batchelor, Barton Square Church, " "
Nathan A. Horton, Esq., " " " "
Rev. E. C. Guild, First Parish, Waltham, Massachusetts.
" C. A. Dole, First Congregational Church, Jamaica Plains, Mass.
" S. J. Barrows, First Parish, Dorchester, Massachusetts.
Mrs. S. J. Barrows, " " "
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" Rothe, " " "
" Noyes, " " "
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" H. C. Duganne, Lowell, Massachusetts.
" Dr. and Mrs. W. G. Elliot, St. Louis, Missouri.
" John Snyder, Church of Messiah, " "
Hon. A. Ittner, St. Louis, Missouri.
Rev. C. R. Weld, Independent, Christ Church, Baltimore.
Mrs. Geo. Chipman, " " "
Mr. and Mrs. E. Pratt, " " "
Mr. Wm. P. Cole, " " "
Miss Frances E. Cole, " " "
Mr. and Mrs. F. J. Morriss, " "
Mr. N. F. Williams, " " "
Mr. E. M. Keith, " " "
Rev. G. W. Powell, Tabernacle Church, "
Mr. and Mrs. Oakes A. Ames, North Easton, Massachusetts.
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" G. W. Cutter, First Unitarian Church, Buffalo, New York.
Mrs. Z. D. Walters, First Unitarian Church, Marietta, Ohio.
Mrs. W. W. Rathbone, " " "
General Marshall, Weston, Massachusetts.
Miss Marshall, " "
Edward F. Thayer, Esq., Second Church, Boston.
C. O. Boutelle, Norfolk, Virginia.
Mr. A. Parker, First Religious Society, Roxbury, Massachusetts.
Mrs. A. Childs, " " " "

Mr. and Mrs. Ripley, Newton, Massachusetts.
Miss M. E. Joslyn, First Unitarian Church, Malden, Massachusetts
Hon. Horace Davis, First Unitarian Church, San Francisco, Cal.
Mrs. Horace Davis, " " "
Rev. E. H. Hall, Second Cong. Church, Worcester, Massachusetts.
Hon. G. F. Hoar, " " "
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Mr. and Mrs. Jas. F. Briggs, First Parish, Belfast, Maine.
" Lewis Simons, " " "
Miss Mary Handerson, Congregational Society, Keene, New Hampshire.
" Mabel Hatch, " " " "
" Alice Hayward, " " " "
Thomas Gaffield, Esq., West Church, Boston.
Miss H. S. Moore. " "
Mrs. Martin, Church of the Unity, Boston.
Henry R. Reynolds, South Congregational Church, Boston.
Mrs. Wm. Chipman, Cong. Church, Barnstable, Massachusetts.
Mr. E. P. Monroe, All Souls' Church, Newark, New Jersey.

EXTRACTS FROM THE RECORDS OF THE CHURCH.

First Unitarian services in Washington held by Rev. Robert Little, of England, in 1820. Place of worship, the Bath-House on C street, between Four-and-a-Half and Sixth streets.

"First Unitarian Church" organized in 1821.

First Church edifice, corner of Sixth and D streets: dedicated June 9, 1822.

Original Members of the Church:

John Q. Adams,
John C. Calhoun,
Rev. R. Little,
Judge W. Cranch,
Moses Poor,
Wm. G. Eliot,
W. W. Seaton,
Jos'h Gales, Sr.,
Jos'h Gales, Jr.,
D. F. May,
P. Maur,
Wm. Elliott,
Wm. Cooper,
Dr. G. May,
N. P. Poor,
C. S. Fowler,
Noah Fletcher,
John F. Webb,
Richard Wallach, Sr.,
Seth Hyatt,
C. Andrews,
S. Robinson,
Charles Bulfinch,
Pishey Thompson,
Thos. Bates,
Thos. C. Wright,
M. Claxton,
A. B. Waller,
S. Franklin.

List of Ministers—possibly not complete—not all installed as Pastors:

Robert Little,
Orville Dewey, D. D.,
Jared Sparks, D. D.,
Cazneau Palfrey, D. D.,
Samuel Longfellow,
W. D. Haley,
Wm. H. Channing,
Andrew Bigelow, D. D.,
E. E. Hale,
S. G. Bulfinch,
J. H. Allen,
M. D. Conway,
Frederic Hinckley.

Valedictory Sermon in the old Church by Rev. Clay MacCauley, May 27, 1877.

"First Unitarian Church" reorganized as "All Souls' Church," June 4, 1877.

Corner-stone of "All Souls' Church" laid by the Grand Lodge of Free and Accepted Masons of the District of Columbia, June 27, 1877.

Board of Trustees during the building of the new Church:

General L. H. Pelouze, Dr. W. F. Wallace, I. P. Libbey, until 1878.
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Henry A. Willard, George B. Clark, W. P. Dunwoody, until 1880.

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Mr. ARTHUR TAYLOR,
Mr. C. H. STORY.